

A Weekly Journal of Spiritual Science, Literature, Art, and Inspiration.

Vol. VI. "TRY to Understand Yourself and Things in General." No. 16

Yearly, Two Dollars and a Half. | BOSTON, MASS., JUNE 21, 1877. | Weekly, SIX Cents a Copy.

For the Spiritual Scientist.

INTELLIGENCE.

BY GEORGE WENTZ.

Intelligence is not indicated alone by the ability to pursue a course of syllogistic reasoning, but also by the capacity of adapting means to ends. From the contraction of the rays of the starfish to the ultimate and complicated workings of the brain of a Newton, is but one series of a power of different degrees, but not different in kind. The joint being of matter which is inertia, and of spirit which is the moving, results by reason of their combination, through cosmical law, in movement, or life which itself is observed to begin in motion. A union of the spiritual with the material by an action of the divine or celestial, results in the formation of the self-propagating in the spheres of the vegetable, animal and human.

These terms are not designed to define what matter and spirit are essentially, but simply to enumerate their chief characteristics, viz., matter as force and spirit as motion; life as movement. And this in order that we may not be wholly without guide or limit in the attempt to define intelligence. These two also, matter and spirit, we will call forces, for the sake of simplicity. The predominance of these two forces, side by side in parallel lines, will illustrate their entire independence of each other; their contact with each other at points more or less divergent from the parallel line will illustrate the greater or less predominance of one force over the other. And as the contriver is greater than the contrivance, so is the spiritual greater in force or higher in effect than the material; for the one is the mover, and the other the moved. There must be predominance in the one we term the spiritual, when either force shall deviate from the straight line we have supposed, by reason of the superiority alleged. For, two forces of equal strength, acting in opposite directions, balance each other, and come to no effect.

Intelligence is the attribute of spirit alone, but cannot manifest itself as such except by means of the physical. Spirit acting with matter is the vital; upon it, is celestial. The parallel lines representing the material force may signify that aspect of truth studied by the geologist and geographer. Contact of the two lines may represent that point which evokes organization, and thence starts the great kingdom of vitality (biology), dividing under the view of the embryologist, the botanist, the anatomist, the physiologist, and lastly, the psychologist.

At the bottom of the intellectual scale is instinct, which is the transmission or inheritance of the acquired habits of progenitors; at the top of the scale sways and expands the human soul, like a magnificent flower on its stalk.

Life appears in concentred, limited and separate entities, in order that the individual may be instituted; by sexual diversity propagated; and futurity is established in order that his individuality may be maintained. His surroundings constitute the conditions under which he progresses, for there is no life without aspiration, and opportunity for attainment. The faculties are developed from the conflict of the spiritual with these conditions; and thus there is for him a present and a future, a time when and a place where he is and is to be.

If we pursue this scheme of intelligence and organization we shall find it microscopic from its beginning, while its end is too profound and stupendous for the mind to follow or conceive. Numbers outgrow our comprehension from the millions in a drop of water to the billions of beings on trillions of worlds.

The manifestation of intelligence *begins* in organization. The lowest organisms will show evidence of it. If our spiritual vision could be enlarged as ordinary vision is by means of the microscope, it might discover spiritual activities even in the animalcule or vitalized atom. A sonorous body must vibrate sixteen times in the second to be heard by the human ear. It would be a void unexampled to suppose that there were no ears attuned to finer sounds on the hither side of the sixteenth vibration—a world of unpercipient being. Perhaps it may not be altogether a fancy which asserts that there was once a fairy who could hear the grass grow. With our own dull ears even, we may often in the fervent morning hear the snapping corn. Mrs. Shelley writes that the murmur of the sea affected her with a hysterical feeling, so that she would be ready to cry. But why should not a Power which organizes a universe be infinitesimally small as well as infinitely great? The minuteness of microscopic structures, also, must be balanced by the extreme tenuity of the forces which held together its delicate tissues; while the like forces move the tremendous sinews of the mighty mammoth. All through this series of manifestations of the two forces, from the low to the high, from the small to the great, we see bodies with their attendant functions advancing from the simple to the complex; intelligence organized, divaricated, perfected; nor does it matter what we name it, since a change of form is not a change of facts or principles. It is indubitably life and growth, spirit and progress, and that inevitably. All intelligence is motion with adaptability, from the microscopic *oscillatoria*, a genus of confervæ, up through the perpetual leaf motion of the *desmodium*, to man himself. Vibration is the constituent of motion. A force in motion composed of vibrating particles comes in contact with another vibrating force in motion, and the action and reaction between the two constitute sensation, which is a perception of the quality of vibration. Different modes of vibration induce different sensations, and thus are perceived differences of quality, tone, weight and direction.

Whence is motion and what is life-force? All physical movement and all vital stimulus the scientist tells us come from the central sun of our system. This is so well-known and admitted that the sun's force has been weighed and computed as foot-pounds of horse-power, or weight conjoined with hight. If we may reason by analogy, which is the only method left us in the inductive process, when deductive facts are not at hand, we shall find support for the idea that in complement with this physical sun there may be another sun central,

but alone spiritual, which sets intelligence in motion, constituting the adaptive force whose existence and action we are considering. Its origin and modes may not be more apparent than those of the physical sun, but while we can reach to its effects we are not wholly excluded by its mystery. Nor is the term "sun" perhaps so objectionable as central force, since we also associate light with life. A force hidden in a nucleus and working outwardly from every point of the circumference as the sun in the solar system. The analogy is complete, and may be accepted with more or less of theoretical probability.

So far, then, we have established the material by the side of the spiritual as distinct and separate, though conjoint, forces; and have approached their combination under the form of organization moved by a life-force emanating from a central source. How much farther back of this we may go, is not for philosophy to determine, while it is not necessary for human happiness to know. Motion and force, organization and function, life and spirit; the unity of the trinity is reached through the operation of mundane causes, and the body of truth is complete in all its parts.

Selection, which is the same thing as adaptation of means to ends, is significant of intelligence. The instant seeking of water by the turtle immediately after birth, and of the maternal breast by the infant, may be cited as examples of instinct; these show the possession of inherited habits; but the refusal to enter unsuitable water, and the rejection of diseased milk, show selection in special cases, and must be considered as among the functions of intelligence, *i. e.* adaptation or selection of means to ends. This action may be seen among the lowest organisms, and should be taken at its full value as a distinctive characteristic of vitality. And wherever motion or locomotion is accompanied with a definite aim and direction, it should be considered as more than merely reflex action; for it is nothing less than intellection.

All things have motion or movement; the sun on his axis; the earth in its orbit; the stars in their courses. The movement of organisms is function. That which exercises powers or instruments for the attainment of a definite purpose is intelligent; and as intelligence is the highest spiritual expression of the human, mankind thereby connects itself with the divine, and lays hold on Deity. Thus, by an examination of the physical we arrive at the highest terms of the spiritual: the world an effect, and divinity a cause; means, ends, and intellect; humanity, nature and God.

If we have not hitherto defined intellect, it is not because of its difficult approach, but because in any ascertaining of relations an understanding of other objects should precede the central significance of the thing itself. Intellect is that force, or combination of powers and faculties, by which organisms are adapted to conditions and ends; whether the conditions and ends be of the world near us, or of a world remote; the life animal, or the life spiritual. As life is two fold, here and there, now and then, is and to be, two conditions or relations have been established, and two orders of faculties instituted in order to apprehend them. They are the faculties of perception and conception; sense and intellection; intuition and ratiocination. The one establishes, and the other defines; the one is object and the other is subject; the one is substance, and the other essentiality. By the former we touch on matter; by the latter we reach out for God. With duties and realities close about him, man is noblest when his true relations are well sustained. He is still noble, even in the worst of his estate; but, above all, he is divine in the hope and certainty of a future. Truth is inferred or demonstrated. As to inferred truth we may be wholly ignorant of its first cause, while its effects often depend upon secondary causes. Of demonstrated truth it may be said that it will make us sufficiently humble to recollect that we may but partially apprehend the cause, while the effects are liable to misapprehension or misapplication through the imperfection of our physical organs. Still, though this should make us modest in our own estimation and cautious in our conclusions, it cannot make us slaves to written authority, since the same defects which attach to ourselves may also apply to others. Demonstrated truth stands upon its own merits; but the latest apprehension of inferred truth should be preferred, because knowledge being dependent on progress and accumulation, the lapse of time furnishes us with a larger number of instances with which to reinforce our judgment, and more accurate scientific attainment, with greater certainty as to facts and subjects.

Propagation is the continuance of the type, of the individualized plan, action and purpose. If we accept entities as the distinct, separate, and complete conceptions of the Great Intelligence, we must conclude that the bounds of the separate creation have been set, and that the only further possibility is the development of the individual himself, and not the change of type. Evolution, therefore, in the sense of a species becoming a genus, is not possible. The completeness of the type being already accomplished, it is henceforth the completeness of the individual which is desired as a means of carrying out the ordained. Development is consequently not only possible but inevitable; and assumes the existence of extra organs or superinduced functions to meet new needs of advancement. In the "struggle for life,"—means competing with conditions — lies development; but it is not a struggle involving a change of type, for that would render both the type and its purpose nugatory; and there is nothing that does not work to effect. Hence, though the individual may be sacrificed, the type is permanent. So necessary is propagation that we sometimes count an increase of forty, sixty or an hundred-fold, in order that the individual may have forty, sixty or an hundred chances in his favor against powers that may oppose him on the same plane. Existences which are at the bottom of the scale of life are more liberally endowed with powers of multiplication, because less able to resist forces in opposition. Millions of animalculæ swarm in a drop of water; the rose or dahlia may bear but a few flowers, but among the lordly mammalia a single form is the sign of genetic ultimatum.

Nothing would appear to show more clearly the superiority of the mental or purely spiritual faculties over the physical properties and functions, than the fact that the former are in constant readiness for action, while the latter are subject to regular periods of absolute rest. While awake, and in the exercise and enjoyment of our senses, thought or consciousness, as a spiritual power, guide and controller, is dominant. During sleep, which is the rest of sensory and motar functions, thought often stamps its traces on the mind, and leaves its pictures on the inner eye. Evidences, indeed, are no wanting to show that during this physical rest, the spirit or other self "doth walk abroad, to visit thus the glimpses of the moon," and take note of what is passing in the world. Emerson says that in our dreams we are real creators. Not so; man creates nothing. But in our dreams we are real seers, because we see with the spirit.

Reason, knowledge, belief, constitute the body of intelligence whose mind is soul or spirit. These two latter terms are here used synonymously for the divine principle of continuous existence in man; though it were perhaps better to restrict soul to the within of spirit, as spirit is the within of flesh, or the human Force in action may be formative, as in the production of a crystal, but force in adaptation, development and propagation is organic. Form, or quality of dimension, is the characteristic of the one; intelligence, or quality of abstraction, is the characteristic of the other. Both exemplify the established, the conditioned. The world of matter is a world of change, adapted from its variability to taking the impress of the spiritual in all its manifold formations and re-formations. But matter is a world of change only, not of dissolution, since its particles reappear successively in different forms of energy in both kingdoms of dual nature, animate and inanimate, mineral and vegetable, animal and human. Hence, nature, though joined in one, is complex. There is body, spirit, and soul. The spirit is in the physical body, the soul within them both. Thus again the world-wide theory of the three in one is reached. The three-sided triangle was considered a symbol of the attributes of Deity. There are three dimensions: length, breadth, and thickness: three emotions: love, hope, and charity: and Swedenborg says three spheres; mundane, spiritual and celestial. The Cabala asserted that the human soul was composed of the principles of vitality; motion in which was included sensation; intelligence; and a divine principle by which it contemplates the Empyrean world, the world of the Within of Wisdom.

PHANTOM FORMS AND MOVING TABLES.

A young journalist of New York city, a man of stern character, who thoroughly disbelieves in spiritual seances, ghostly visitations, and everything appertaining thereto, is altogether at a loss to understand what causes the disturbances that he and his wife have heard, and the sights they have seen since moving into a small cottage on Jersey City Heights. Shadowy figures moving round the room were plainly visible to the wife. A chair used by a babe, who died recently, swayed to and fro, and although he lit the lamp to make sure he was awake, he saw it move again. The noise it made resembling the creaking of reeds annoyed them so much that he took it from that room into another. It is said that previous occupants have been disturbed by similar noises. The manifestations are not regular; some nights they will be violent and on others scarcely perceptible. An investigation has commenced.

PROFESSIONAL MEDIUMSHIP.

The chairman of a developing circle of Sandhurst, Australia, which has continued its sittings for several years past, and obtained some very fine manifestations, writes to the Harbinger of Light of Melbourne against paid mediumship. In his opinion and it is shared by many Spiritualists throughout the world, mediumship should be held as a sacred thing, and ought not to be made a show of for gain. Where money is the consideration at stake there is every temptation to supplement the genuine with trickery. He declares that there is no necessity for such mediums at all. In hundreds of families there are many of their members who are mediums, and the truths of Spiritualism can be proved within their own household. He therefore urges all true Spiritualists in the colonies to discountenance professional mediums and investigate by the aid of private mediums. Were this plan adopted Spiritualism would not be surrounded with its present atmosphere of doubt and suspicion.

ANOTHER PROPHECY.

The *Criterio Espiritista*, of Madrid, Spain, brings in its pages an article in the French idiom on the situation of Turkey, from a medium's (Clavairoz) point of view. It is a kind of prophecy given some seventeen years ago by the spirit of Mahomet, in Arabic; and in it confidently foretold the not very distant downfall of the empire of the Crescent, a great struggle for the primacy of the nations between England and panslavistic Russia, in which struggle England is going to be worsted, for what reason it does not say, and the Northern Bear will consequently become the master of Turkey; France will recover — it is not said how — her lost Rhine provinces (here the prophet seems to forget that France had not yet lost her Alsace and Lorraine at the time of his prophecy) and Spiritualism will reign universal with Rome for its center of operations. What will become of the Pope is also left unsaid. Poland and Ireland, of course, will also get their liberty at last.

HOW A SPIRIT AMUSED HIMSELF.

Some spirit told a man in the Isle of Wight to dress himself, head and all, in peculiar garments of corduroy, and to attach a cannon ball to one of his legs, to facilitate the development of his mediumship. He being a wise man questioned the importance of that peculiar method, and not perceiving that any marked advantages were derived, wrote to the London papers for information, and is told that queer people who depart this life retain their eccentricities in the life beyond, and are not suddenly and miraculously changed into somebody else. If people generally and Spiritualists in particular, would remember that the unseen world is peopled by those who have gone out from this earth-life, they would be more apt to try the spirits, for the purpose of proving all things and holding fast to that which is good. The higher spirits never command. They only counsel or advise.

THE SPIRITS ON THE EASTERN WAR.

Through the organism of Mrs. Cora L. V. Richmond, said to be controlled by the spirit of Theodore Parker, an address was delivered in Chicago, on the present situation in the East, and its probable results in Christendom. The condition of Turkey, Russia and Europe was first sketched, and with the usual number of "ifs" a prophecy was made of the possible results of the war. The fulfillment of the closing prodiction is perhaps so far in the future that it will pass without contradiction. The speaker said: so long as Americans believe America is first, and Englishmen that England is first, and Frenchmen that France is first, and other nations entertaining a like opinion of themselves, there will be serious warfare and collision. When once it does come, and emperors, kings and rulers of the people learn that humanity stands first, that the earth is for their use, that all national lines and barriers shall be abolished if human life is in the scale, and human justice sacrificed, then the world will stand on the right basis. We wish for peace; but so long as human conscience is regulated by geographical boundaries, so long as a knowledge of England is her pretext for the forcible civilization of others, so long as the dominion on the part of Russia is her excuse for protecting the weak, there must rise up a protest against this, and by and by the Roman Church will expire, the Protestant Church will be dispersed, freedom will prevail, and the Church of humanity will exist in the world!"

J. V. MANSFIELD.

A farewell reception was recently given at the residence of H. J. Newton, president of the Progressive Society of Spiritualists of New York city, to J. V. Mansfield, the well known medium. Mr. Mansfield is to travel in Colorado, and among those gathered to wish him a safe journey were many of the prominent speakers and mediums who were in the city or vicinity. Professor S. B. Brittan, editor of the late "Brittan's Quarterly," stated the object of the meeting, and credited Mr. Mansfield with doing a large amount of work in convincing thousands of the fact that spirits can and do communicate with friends remaining in the natural body. During the evening Mr. Mansfield gave a fine exhibition of his powers. A correspondent calls attention to an error in this department last week. The name "Dr. Flint" should be substituted in place of "Mr. Mansfield," in the paragraph that alludes to the "tea-pot medium."

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

Europe Generally.

IT IS rumored that Anna Blackwell is insane.

THE HON. Alexander Aksakoff is very ill at St. Petersburg, Russia.

D. D. HOME, the medium, who has lately been in Paris, France, has been called to Russia.

THE MEDIUM Firman is paid 12,000 francs a year by a Spiritualist in Paris, the Count de Bullet.

LONDON SPIRITUALISTS having had a surfeit of materializations and physical manifestations, are agitating the question of religious meetings.

A NEW edition of "Gregory's Animal Magnetism" will be published to meet the demand by a revival of interest on the part of investigators.

THE EDITOR of the Galilean, a Spiritual paper published at Ostend, Belgium, has passed to spirit-life. In life his motto was, "Without charity, no salvation."

FLAMMARION, THE French astronomer, did not dedicate his last book to the spirit of Allan Kardec; he only wrote that sentiment on a copy sent to Mme. Kardec.

THE LONDON papers would not publish the letter from Simmons to Professor Lankester, offering him an opportunity to test Dr. Slade's mediumship. By so doing they received from Spiritualists an order to insert the letter in their advertising columns, and were paid for it.

LEYMARIE, FORMERLY the editor of the *Revue Spirite*, of Paris, is coming to America. He is no longer editor of the paper, for, according to French law a man who has ever been bankrupt, or who has been condemned by a court of justice, can never be editor of any journal or periodical.

THE PRESIDENT of the British National Association says that the late aggressions against Spiritualism were expected to do injury, but, in his opinion, they had done good. Besides attracting public attention to the movement the most gifted thinkers among Spiritualists have joined the Association; 110 new members were admitted during the year; it has a permanent library of 444 volumes, and a lending library of 105 volumes.

From the London Spiritual Magazine

WHAT IS A MIRACLE?

To avoid "scientific" hair-splitting, we at once state that all the creations, animate and inanimate, visible and invisible, are natural; yet, as the astronomers use the words, "the sun sets," "the sun rises," though it never does; so we use the word "supernatural" as distinctly applicable to intelligent life in a condition of body and knowledge and power superior to us as men. We care not what you call it—ghost, spirit, angel, or devil.

Light is a threefold substance—so is man. We are spirit, soul and body. When we pass away, we become twofold—spirit and soul; and when in that state, can see and do things we are now unable to do.

Having thus cleared the path, we state a miracle to be something done intelligently beyond our power as men. As a test of supernatural life and power—If I desire that any named inanimate substance be moved without human contact or machinery, and it is moved and raised off the ground—I have the proof that supernatural or ethereal beings see me, hear my words, and they favor me by consenting to do what I desired. Obviously, if the whole stopped there, the incident of itself would be as useless as if the raps of the postman were only something to startle and amuse us, without our taking them as signs to open the door to the intelligent agent who made the noise, and receive the something of weal or of woe he had to deliver. The rappings therefore, of a postman or messenger, are the same in intent as the rappings of a spirit; and if we use our common sense, we have the message of the invisible, in as many varieties of manner as we have in ordinary life. The human voice when in action, is mere rapping on the air; the invisible air conveys it with its modulations to the somebody we wish to communicate with. Putting aside the other evidences of invisible intelligent life around us, let us keep to voices, by means of which personal and general knowledge is conveyed to us. The extraordinary story of Joan of Arc has been dramatized. When a girl, she heard voices, and saw spirits, telling her she was appointed to assist in delivering France from the yoke of England. Those spirits led her, guided her as promised; and she drove the English out of France, and placed the true King of France on the throne.

Up to that time, she never moved officially till the voices told her; and it is narrated that when she was not on the field of battle, the French were overcome by the bravery of the English, but whenever Joan of Arc appeared there seemed to be a drowsiness and inertness in the English soldiers, and they were defeated as the voices had promised. We have the same method and result of the action of supernatural beings narrated in the Bible. David heard the voice saying, "Come upon them over against the mulberry-trees, and when thou hearest the sound of a *going in the tops* of the mulberry trees, then bestir thyself, for then shall the Lord (with his hosts) go out before thee to smite the host of the Philistines."

Personally, I know several who are now-a-days so guided, and the fact of supernatural beings doing their appointed work for and with man, under fixed supreme laws, explains why we may trust that the miracles mentioned in the Jewish and the Christian Scriptures, the historical narratives of miracles strewed through past ages, and the affirmations of credible witnesses in our days, may be frankly accepted as true; and that all the spiritual gifts mentioned by St. Paul are still in action.

The majority of the clergymen in our churches and chapels act as the right hand of Deists, because they publicly declare that miracles have ceased since the days of the Apostles—a *downright* untruth. The Almighty power for man is as much in action now as in the Apostles' day. Angels are seen now as then. The gift of foreseeing future events, the gift of healing, the gift of miracles, are in existence now as then. The every year spring and summer fruits of the Divine giving of the supernatural, in all their freshness are in our midst; but, Sunday after Sunday, we have doled out to us a few ounces (verses) of the "preserved phenomenal food" manufactured about two thousand years ago, and are told that it is all we have to live on till next Sunday. No wonder sixty-seven out of every hundred of the population refuse to use it, and go elsewhere for something that has a freshness in it.

Since I have freely and publicly spoken out some of my knowledge as to the supernatural, I have had private family histories narrated to me of an extraordinary kind, which unfold facts that should cause all thinking Atheists and Deists and mere Sunday Christians to read life from a new page.

DR. PEEBLES' THIRD LECTURE.

The following report we clip from the columns of the Melbourne Daily Herald:—

"The Prince of Wales Opera House was literally crowded last evening to hear the third lecture of Dr. Peebles upon the subject of Spiritualism and its relation to Christianity. Founding his remarks upon the words of the prophet Obadiah, 'Saviours shall come up on Mount Zion,' he said that the study of the conservation of forces had demonstrated the fact that the universe knew no loss. Not a particle of dust could be annihilated, neither could a truth be destroyed. Truth, the natural sustenance of the human soul, was incarnated in moral heroes and saviours. When the Chinese called there came Confucius, as Krishna came to the Hindoos, Plato to the Greeks, and Jesus to the Jews. These teachers and saviours came in harmony with the immutable laws of God—came to their own, and 'their own received them not.' The speaker accepted Peter's definition—'Jesus of Nazareth, a man approved of God.' He was called the 'Son of Man' eighty times. He ate, slept, drank, became wearied, and was finally crucified, a martyr to the principles he taught. 'I see in Jesus,' said the lecturer, 'a teacher, reformer, shepherd, the brightness of the Father's glory, the man Christ Jesus!' He repudiated the Calvinistic doctrine of the atonement, pronouncing it a heathen superstition. The Hindoos still sacrificed goats and kids for a sort of sin-offering. The Jews borrowed these practices from the Egyptains, and these again from the Hindoos; and sectarian Christians slightly modifying, had woven them into the crimson fabric of a creedal Christianity. Salvation was a matter of soul-growth, of interior unfoldment, and only achieved through good works. He drew a sharp line of distinction between Jesus and Christ. Jesus was a man whose Hebrew name was Joshua. He was generally called Joshua, the Galilean—Joshua, the carpenter's son. Christ signified the anointed, the illumined, just as Buddha signified the enlightened. These saviours were not supernatural men, neither were the marvellous works ascribed to them. The superhuman power possessed by Jesus was spiritual, or mediumistic power. English scientists would denominate it physic force. Jesus declared that a legion of angels, or spiritual beings attended him. On the mount of transfiguration the spirits of Moses and Elias appeared and talked in the presence of others. Jesus was the great Hebrew Spiritualist of that period, as Ann Lee was of a later. The most practical Christians upon earth were the Shakers. Their mottoes were—purity of life, peace, and 'all things in common.' As a people the were neat, industrions, temperate, charitable; and further—they were *all* Spiritualists."

"Though Jesus, the Saviour, wes called by Paul 'Mediator,' though he was the great Spiritualist of his time and era, he could not do all that was required of him. His power was limited. He confessed that he 'could do no mighty works, in a certain place, because of the unbelief.' He healed the sick by magnetic power. Lazarus was in a deep trance, similar in appearance to death. An unconscious trance was death to all external things. Jesus awoke him from this state. Now, Jesus was one of the Christ angels, a dweller in the Heaven of Heavens, yet preaching and ministering to all who would receive his holy ministrations. Mediumship was defined to be a channel for psychic force. It existed germinally in all persons, as did music. It was susceptible of use and abuse. The three prominent phases were physical, psychological, and inspirational, corresponding to mineral, mental, and spiritual magnetism. In the ratio that mediumship became better understood, would communications be more correct and intellectual. Reason must try all spirits, and test the truthfuiness of all spirit messages. The speaker enforcing the thought that ancient Biblical marvels and modern marvels must rest upon the same foundation—human testimony—expressed surprise that Christians should accept the testimony of Moses, who slew an Egyptain; Solomon, guilty of many social irregularities; and Peter who falsified; and yet reject the testimony of Wallace, Crookes, Variey, Flammarion, the French astronomer, and other great giant-minded men of the world. All creeds were the work of men's hands. These the clergy were forced to modify just in the ratio that science and free-thought advanced. Hell was constantly becoming more comfortable. Light was reaching the masses, intelligence was making rapid strides, and Spiritualism constantly gaining accessions and achieving victories. This new religion he declared to be in reflect harmony with the marvels and teachings of Jesus Christ. Popular Christianity was anti-Christ. He defined Spiritualism to be a phenomenon, a philosophy, a broad rational religion demonstrating immortality."

SPIRITUAL SCIENTIST.

Since the establishment of the Spiritual Scientist, it been our constant endeavor to make it more valuable to its readers each year, and in this respect the prospects for the coming year are more promising than ever before. With gratitude to the unseen powers and their instruments in earth life, we recognize the remarkable success of the paper, and the good it has been permitted to accomplish in the past. The distinctive policy that has made it so popular is to be maintained. We are grateful to those who have written of their growing regard for the paper and for the interest they have taken in extending its circulation. We promise a steady improvement in the Spiritual Scientist in the extent of the support which it receives.

It is with pleasure that we refer to the distinguished writers, who, by their able contributions, have sustained the editor in his efforts to place the Spiritual Scientist in the front rank of the journals devoted to the cause of Spiritualism. It is a matter of pride with him that he can refer to the fact that the number of these co-laborers has grown steadily, and none have become dissatisfied with the management or withdrawn their support because they felt that it was not serving the best interests of the cause; on the contrary we have their hearty endorsement of the manner in which it is conducted. Harmony is the strength and support of all institutions, more especially this of ours; to this end we shall in the future, as in the past, seek to eliminate the causes of dissatisfaction and inculcate the principles upon which all can unite.

Readers of the Spiritual Scientist will become familiar with the progress of the cause in all parts of the world; for this purpose our correspondence, exchanges and reportorial facilities are not excelled by any journal. In obtaining a just and discriminating knowledge of ancient philosophies, remarkable phenomena in all ages and at the present time, scientific investigations, the nature of the human spirit and its surroundings, they will be aided by many of the leading and more experienced Spiritualists.

The corps of writers the coming year includes

Hudson Tuttle, J. M. Peebles, Eugene Crowell, M.D., Prof. J. R. Buchanan, Colonel Henry S. Olcott, George Stearns, Charles Sotheran and G. L. Ditson, M.D., Mrs. Emma Hardinge Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. V. D., and others.

all eminent in the ranks of literature. The same may be said of those who prefer their contributions to appear under the respective nom-de-plumes

Buddha, J. W. M. and Zeus.

ENGLISH CORRESPONDENTS,

Rev W. Stainton Moses, "Lex et Lux," and members of the Rosicrucian College of England.

EXCHANGES WITH SPIRITUAL JOURNALS.

n Mexico, - - South America, - - - England, - - France, - - - Spain, - - - Belgium, - - Germany, - - Italy, - - Turkey, - - Russia, Egypt - - Australia, - - from which translations will be furnished each week by our editorial corps.

It is apparent that the Spiritual Scientist the coming year will be

Invaluable to any Spiritualist

or investigator, no matter how many other spiritual journals he or she may take. It is essentially different from any other, as will be seen by observing the contents of a few numbers. For this purpose we offer it to trial subscribers

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BEST AND STRONGEST THOUGHT

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BEGIN AT ONCE,

as this season of the year is most favorable for getting subscriptions. Many of you live where we have no agents; most of you know of people who need just the help to be derived from reading this paper; and ALL OF YOU have friends, whom no agent can secure but who will be decided by a word from you.

May we not then count on each of our readers to do something toward increasing the circulation of the Spiritual Scientist? It may seem but little that one can do, but the aggregate of the work thus accomplished swells into very large proportions when it is brought together here.

If any of those whom you think ought to have are far away, a letter from you will decide them. If any are poor, you may be able to make them a present of the paper.

We ask you to look the field over and note the homes where this paper ought to go, and where, by a little effort on your part, it may go, and for the sake of the good you can do by putting this paper into homes that need it, and whose inmates may receive through it great and lasting benefit, decide make the effort. Address,

SCIENTIST PUBLISHING CO.,

20 DEVONSHIRE STREET

BOSTON, MASS.

SPIRITUAL SCIENTIST.

Published by the Scientist Publishing Company,
EVERY THURSDAY.

20 DEVONSHIRE STREET, BOSTON, MASS.

SUBSCRIPTIONS :

The Spiritual Scientist can be obtained of any newsdealer or will be sent to any address for one year, postage paid:
United States, $3.50. Europe 12s., 6d.

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VOL. VI *JUNE* 21, 1877. No. 19.

NOTICE.

On Thursday, September 29, we shall issue the first number of Volume Seven of the Spiritual Scientist. Subscribers will be credited on their subscriptions with the number of weeks that they miss their paper during the summer months. They will find it a great improvement on what has been served for the past month, for we acknowledge that lately we have been negligent in our duties.

Our correspondence also has been neglected and those who have written us will soon receive answers and all letters will receive prompt attention.

TO MY FRIENDS AND READERS.

The Spiritual Scientist has been in existence nearly three years, and during that time I have not had an opportunity to free myself of care, responsibility and anxiety for a single day. The character of the paper, the position it has assumed and maintained, was not calculated to command the support of the masses, and it was sure to provoke the hostility of many, and consequently to be misrepresented by those who saw their own private interests directly involved. But I undertook the work as a solemn duty, pledging myself to be guided by principle, only, and by policy never, and with this in view I have ever labored. So well have I succeeded that I can use the apostle's words, "our rejoicing is this, the testimony of our conscience."

For the first time in three years I drop the editorial "we" and speak to my readers personally. Heretofore I have sought, as I shall seek in the future, to merge my individuality in the good of the cause. The business connected with the publication of the Spiritual Scientist has been conducted under the firmn-ame of the Scientist Publishing Company. I felt that the time might come when an association of Spiritualists, representing the movement might wish to purchase the paper, and I have ever been ready to meet such an offer. Many have been ready to assist, but all have refused to listen to any change in this direction. Not only have I conducted the editorial department unassisted, save by the welcome contributions of articles by correspondents with their names attached, but I have managed the business department. At times I have even been obliged to set a portion of the type to prevent its failure—as it seemed. In addition to this I have labored outside of the paper and earned the amounts necessary to support my family and supply a portion of the deficiency between the receipts of the Spiritual Scientist and its expenses.

I have never wearied my readers by importuning them to help me with money for any purpose either by legacy or otherwise. I have felt myself an instrument in the hands of the higher powers and nobly have I been sustained. In times of need friends have been raised up who refuse even to have their kindnesses known. Spiritualists they are, and I hope the time may come when my gratitude to them may take such form in expression that it may conduce as much to their happiness, aye, and as many fold more as it has to mine. My task has been exceedingly pleasant. My life is a happy one. I am not in the least discouraged; but I find that a short period of rest is absolutely necessary. It must be taken if I have any regard for my future health; I have been led to believe that it is so intended and permitted; for at a time when my health or strength — the largest capital I have had in the enterprise—was rapidly weakening under the continued pressure, a number of kind friends, some of whom have helped the Spiritual Scientist in its darkest hours, have now united for the purpose of building up a fund to enlarge the paper and increase its circulation, commencing with the new volume, which opens September 27. I have consulted all concerned and with their consent have determined to close Volume Six with the present number and suspend the Spiritual Scientist until the above-named date. In the meantime anyone who desires to communicate with me or to act in the future of the Spiritual Scientist can address Box 3150, Boston, Mass. My mail will be forwarded from this to me. I shall pass the entire summer in gaining strength for the new volume.

E. GERRY BROWN,
Editor, Proprietor and Publisher
of the Spiritual Scientist.

Written for the Spiritual Scientist.

BEECHER ON MIRCACLES.

BY S. B. BRITTAN, M. D.

In one of his recent discourses, the Plym outh Church Pastor, while speaking of Christ and the proofs of the divine authority of his mission, is reported, in the New York Herald, to have used the following language :

"To look upon the evidence of His divinity mainly in the performance of miracles was short-sighted. The preacher said that he regarded miracles only as the feebler parts. Christ himself taught that miracles were but intended for unreasoning men. They were a thing very useful to begin with, but absolutely worthless after that."

Formerly the church depended entirely upon its so-called miracles for the proofs of the divine authority of the Christian religion. The exhibitions of power that were presumed to be in opposition to the normal operations of the Universe, or otherwise to transcend the limits of natural law were accepted as the demonstrative proofs of the Divine presence and volition. Bnt now the great preacher whom neither the church nor the courts could silence—who still preaches with the old force and fire, in spite of "the world, the flesh and the devil" —comes to assure us that such proofs have no weight whatever with rational men. Stories of the miraculous interposition of the Divine Will and abrupt suspension of the laws of Nature — to bring about some particular event, or merely to show the people that God is able to block the wheels of his own government—may do to amuse children; they may possibly serve some purpose in the beginning of the religious training of the race, but are rendered "absolutely worthless" by a limited advancement in knowledge. This is far more truthful in fact than it is complimentary to the religious world, not excepting a somewhat numerous and very conspicuous class of Spiritualists. Our views on this subject are so much more rational than those of the evangelical churches that we are quite willing Mr. Beecher should preach the same to his congregation—with or without license—and he is doing this work in a way that merits our cordial recognition.

Let us follow his lead for a moment. The truth is, there is nothing essentially divine in the capacity to produce phenomena that excite popular curiosity and fill the superatitious crowd with emotions of wonder. It is not the simple exhibition of power, or the element of force, that marks the presence of the divine in the natural. On the contrary, we especially recognise the God-nature in the beneficent uses for which power is employed or exercised. The presence that diffuses light and blessing everywhere is most essentially divine,

though its manifestations are as familiar as the daily sunshine, and as silent as the nightly dews.

But the juvenile mind is so limited in its scope that it can neither perceive essential principles nor comprehend a rational philosophy. It rests its convictions on some arbitrary authority. It must have the verbatim, "thus saith the Lord:" the bull from the Vatican; the decree of an ecclesiastical council; the *ipsissima verba* of some prophet or apostle; a revelation from a departed spirit, or the arbitrary *dictum* of some other master. Never self-centered, it naturally enough is always searching for something to lean against or rest on. It feeds a sickly faith on miracles, real or imaginary, and goes out daily for new confirmation. It is always on the look-out for an exhibition. It runs after some juggler or a mere showman, with the same enthusiasm that the average boy of ten years "puts a feather in his cap" and follows a bass drum.

Of this childish type are those simple-minded people who are always seeking for wonders or narrating them before gaping crowds. Their interest in what they see seems to be measured by their inability to either comprehend the subject illustrated, or to turn their discoveries to any practical account. It would never do to thus vulgarize spiritual things. Beside, the attempt to be useful would greatly limit their opportunities for observation. If we may interpret the spirit of their prayer and the import of the cry that comes up from this people, it is—"Stop your spiritual go-cart! give us a seance and unload your great arcana; extinguish the lights, and let us behold the last materialized semblance of some saint or sinner!" There are several such people who solemnly claim the dignity of being *investigators of Spiritualism!* They are ready to go to any place and pay their own expenses, if they must—go somewhere to see something; go at once—well, no matter where. They would hardly hesitate to accept a free pass to perdition in the vain hope of discovering some new and more startling phase of the phenomena peculiar to that region.

I wish I had already reached the *ne plus ultra* of this weakness and folly; but I have not. Perhaps I had better go for it while the subject is fresh in my mind. We have some very clever people (I use the adjective in the English sense) who seem disposed to run away from the realms of reason and this matter-of-fact world, even to the "Ghost Land" of the Chevalier de B———. And, by the way, that mysterious country seems to be far less attractive and desirable than the old-fashioned Calvanistic hell, where Milton's majestic devil damns people in a way to command respect. The Lord save us from believing in a hell peopled by the sly, slippery, and slimy devils of the elementary denomination of "Art Magic." If we are to have a hell let it be an institution of some character, and under the management of a responsible proprietor. The ancient *Diabolus* and his principal angels — ambitious in spirit and sublime even in their fall — always inspire a measure of respect. But these elementary spirits without souls; these "grotesque lineaments of goblins;" these "forms of sylphs" from "cold, unearthly realms" of malformation and spiritual abortion; and all "the horrible rudiments of imperfect being" all the long catalogue of infernal elements and hideous forms of fragmentary deviltry revealed in the nightmare vision of the new "Ghost Land," only awaken an irrepressible feeling of disgust in the natural mind.

It is sad, indeed, to think that so many human forms are so poorly tenanted that all frightful spectres, and every silly spook may take instant possession, bind the tenant at will, and then turn the whole house upside down. This is the painful experience of those feeble souls who are wanting in inward resources, and have no settled principles to regulate the outward life. If it be true that Nature abhors a vacuum, we may rest assured that the unoccupied soul will become the dwelling place of grotesque and dismal phantoms, of every wandering sprite and elementary goblin that can be conjured up by the disordered imagination, or evoked from the land of shadows. It is the vacant house that is suspected of being haunted. When the spirits have gone out and from such a man he feels an oppressive loneliness and his very soul is empty. The void must be filled, and so he wanders about after other spirits, without much regard either to their earthly antecedents, their specific moral and other qualities, or their probable destination. A venerable Spiritualist by the name of Matthew describes such a man in significant language as follows:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out: and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." —Matt. 12: 43-45.

We by no means undervalue mediumship, though we have grave doubts both as to the value and the propriety of some of the forcing processes employed for its development. We respect all genuine mediums; we cordially approve of a candid examination of every important fact, and of a rational inquiry into the philosophy of its causes. What we earnestly protest against and deeply deplore, is the stupid imbecility and unreasoning fanaticism that is satisfied in witnessing the same phenomena from day to day for years, without so much as attempting to learn anything respecting the subtle principles and invisible laws that determine the essential facts and the many forms of their occurrence. It is said that wonders will never cease, and, surely, we shall never cease to wonder at the way and manner in which so many people spend their time, professedly in seeking knowledge, without one united and earnest attempt to turn the information already acquired to any practical purpose. The people who exhaust their energies in running night and day after shows, have no strength to labor in the field of actual reform; they have no time to visit the temple of science; no means to build a school-house and no heart for any good work. Mere professions are hollow and worthless. To use the Poet's idea in another form: they are but sapless leaves from the tree of knowledge, often blasted by disputes, while *by its fruits* every tree shall be known and its value determined.

It is not the honest mediums alone that are sought after and encouraged. These may be fairly entitled to more consideration and assistance than they are likely to receive. But every low trickster and unprincipled mountebank is supported in his unclean work of caricaturing a great truth and degrading human nature. When a Bishop comes to New York to offer his juggling tricks as an *expose* of Spiritualism, the Rev. Dr. Deems and other popular clergymen who should be in better business, patronize his labors; and even Spiritualists(?) crowd into his hall, paying an admission fee they would never think of offering for a lecture from any one of the oldest, ablest, and most faithful defenders of the truth. Thus ignorance and deception are made to pay better than knowledge and fair dealing. Naturally enough the magicians of the vulgar class are increasing in number, and, perhaps, becoming more abandoned in character; at the same time sight-seers are indefinitely multiplied. The wonder-mongers look wildly from and into vacancy. With folded hands they cry lo here, and lo there! and the herd of elementary spirits in the flesh—dazed by the last prestidigitator—neglecting their legitimate business, go up and down in the earth, restless and dissatisfied until they have found the lost wonder-worker and witnessed his show.

"Who will show us any good?" Who in the name and for the honor of Spiritualism will endow some noble charity, or lead in some great enterprise for suppressing the gigantic evils that threaten the Republic? Shall not Spiritualism do something to enlighten the ignorant? Shall it not improve the spirit of the criminal code, and temper the administration of justice? Shall not the judgment of the tribunal be softened by our knowledge of the inherited weaknesses of men; the neglected education of the poor, and the consequent irresponsibility of thousands? Oh, who among our boasted millions will show us an ample purse and a strong arm for the uplifting of the common humanity?

RICHES AND REASON.

The experience of the late Mr. John Daly, of New York City, who got riches but lost his reason and committed suicide, points a moral for our time. The case of Dr. Ayer, the well known millionaire, who is in an asylum for the insane, furnishes a commentary on the failure which some men are making by their appetite for money. There are scores of similar cases of insanity caused by a too intense application to business. Brains are of more account than bank notes, even in this world, truthfully says the Christian at Work and it is never wise to risk one's head to accumulate a property for other people to quarrel over.

From the London Spiritual Magazine.

OUR PROXIMITY TO THE SPIRIT-LAND.

BY A SCOTCH MINISTER.

Personally, I have had no experience of what is currently denominated Spiritualism, considerations peculiar to my position having hitherto precluded me from investigation; but I have had what I may call incidental experiences that to my own mind constitute a strong presumption in favor of the truth of Spiritualism, and suggest the probability of its practice being conducive either to much evil or much good, according as that practice is ill or well regulated. I am aware that many others have had experiences similar to mine, and when I record a few instances, not a few readers may think of "face answering to face," and some who are sceptical may be led to admit that probably Spiritualism may be true.

The experiences I have referred to consist of information supplied to me in dreams and visions, affording evidence that my position, plans, &c., are well known to beings that are not in mortal flesh—beings who take a kindly interest in my welfare, and have it in their power to communicate with me. I have said "beings;" I do not forget that the information so generally communicated to me when asleep, and sometimes when awake, may be from a kind, condescending Heavenly Father direct, but I think it more probable that, as he employs parents and others to be almoners under Him, so He may employ angels or spirits of men who have left this life, rather than deal with us more directly; nor do I forget the difference between subjective and objective. I am ready to admit that an experience that is merely subjective may at the time be regarded as objective, and may by memory be so regarded in all time coming. While about to speak of dreams as a medium of revelations I should promise that up to the days of manhood I regarded them as unworthy of notice. For example, I occasionally delivered scientific lectures, and one favorite topic was Memory, Dreaming, and Insanity. I dealt with the three in connection because of their relation—as I regarded them — to the "law of association," taking for granted that a dream was merely a sort of "brown study," in which the train of thought held on its natural course, unmodified by volition, by intentional thought, or such arrangement of ideas as denoted intelligence. Like most others I had many dreams in youth, especially at times when my mind was occupied with plans for future life and wondering in what direction seemingly conflicting events might carry me. But I paid no attention to these dreams. One class of pictures was frequently presented to me. Looking back upon them from my present position I can see that they not obscurely sketched leading events in my then future history, although I failed to take from them the guidanee and comfort they were adapted to confer. A change, however, "came over me" about a quarter of a century ago. I had a dream which impressed me very deeply and rather comfortably. What I had in waking hours sometimes thought of as a barrier to things I wished to attain, seemed easily and speedily surmounted. I was in a new region and felt agreeable surprise. The feeling produced by the dream often recurred throughout the day. It was not the thought of the dream that recalled the emotion, but the prevailing emotion that frequently recalled the dream. The same evening, quite unexpectedly, a proposal was made to me regarding an important business matter, that gave rise to feelings akin to those excited by the dream. This gave rise to questionings as to whether the dream could have been any foretelling of the proposal. My mind was thus at once led to investigate what was to it a new subject. As time went on the dreams which preceded unexpected events seemed so distinctly to represent them that I came in course of time to regard certain dreams as undoubtedly prophetic. Several important and well marked changes in my position in life have taken place during the last twenty-five years, some of them very unlooked-for up to the time of their occurrence, but I am safe to say that I have been led to expect most, if not all of them, before they actually took place, and before I had any reason to expect them, except the reasons supplied by dreams.

The idea of mere coincidence cannot be taken as explanation, because the incidents have been so numerous, stretching, as I have indicated, over a series of long years, and relating to a great variety of matters. But I would not by any means have it understood that all my dreams have been prophetic. Those which are so have certain well-marked characteristics. They are not the renewal of any train of previous waking thoughts, nor are they of the "brown study" character, such as might be accounted for on the law of association. The scenes presented must be such as have not been pictured to or by the mind during waking hours, and there must be an orderly arrangement of scenes or ideas, such as indicates the operation of active intelligence. Even when orderly arrangement has taken place, I cannot depend upon the dream if health has at the time been deranged, more especially if anything is wrong with the stomach and liver. When there has been orderly arrangement in such circumstances, if the dream promised something unhappy, I have learned utterly to disregard it or to take it as indicating the very reverse of what is to happen to myself or to others for whom I have to be careful. I have been led to conclude that when there are any gastric impurities or biliousness, spirits who are tricky, deceitful, or malicious have more ready access to the mind than when one is in good health, with pure blood only supplied to the brain. When dreams are prophetic the representation is not always a picture of the thing that is to happen, but of things that are analogous, such as a swollen river representing a great difficulty, and getting across the river more or less easily a representation of success. The language employed is, so to speak, usually figurative language. But if one who is favored with such dreams pays due attention to what follows in fulfillment, he will come to understand what certain appearances represent. In this way so much of a well understood language will come to be established between him and the kind agents, whoever they may be, to whom he is indebted for the dreams. Care is taken that room enough is left for the development of my own mental powers. The information given may, as respects that, be likened to information supplied by friends at a distance, or near by, who have come to know what others have arranged for, and who communicate the information for one's guidance.

If any question were raised regarding the value of such dreams the best reply might perhaps be to give some examples of dreams and of the events which I regard them as having predicted. To do so at present would make this article too lengthy. I may refer to their effect in relieving me from groundless apprehensions and preventing me from attempting to secure results that would be found in the end to be beyond my power. Phrenologists tell me that I am very full in caution; that so much is this the case that if the caution were not balanced by firmness and hope I should be a very timid man, and would be much given to doubt and to be needlessly afraid of things going wrong. The dreams benefit me in this way. Say that a party in which I am specially interested, and in which there are several young people, start for a "day's outing;" that they have fresh horses to the carriage, that appear rather restive; night draws on before the party returns. The hour is long past at which they proposed to return. If I had no bad dream last night, no dream that could represent danger or injury, I have no apprehensions because my young friends are so late of returning. I know they will make their appearance by-and-bye all right. Again, I am arranging for a journey. The expense and time required will be considerable; I shall require to arrange for some one to take my place; I intend endeavoring to complete arrangements on the morrow. When I awaken in the morning I abandon all thought of the proposed journey because of a dream I have had, and as time goes on find that it would have been a great mistake to have gone on that particular journey. I have some occasion to undertake a short sea voyage. It is the season of the year when the weather may probably be rough; I am a bad sailor, and there may be even cause to apprehend danger. I think at bedtime of reluctantly writing to decline. In the morning I resolve to go, feeling sure that no serious difficulty will come, and that I shall reach home in comfort. I am called in the course of the day to visit one who is taken seriously ill; the symptoms indicate much danger; I feel no apprehension; I know the sick will yet recover, because I had no dream intimating the contrary during the previous night. I am, say, connected with a concern that requires very soon a considerable outlay of capital; estimates have not come in so early as they were expected; I am uneasy because not knowing what sums may be required against an early day. I rise in the morning well informed,

having seen in sleep rows of figures giving the exact amounts that are to be required for the several departments of the work, while some of the items, although agreeing exactly with the estimates when they come in, differed considerably from what I had previously conjectured they might be.

On some occasions I have heard words spoken which I know could not be from mortal lips. On two occasions this happened immediately before or immediately after I awakened in the morning. It might have been that the speaking awakened me. What I know is that after being awake the words spoken were, to use a homely phrase, "ringing in my ears." On a Sabbath morning I thus heard the text quoted, "I am the Almighty God, walk before me and be thou perfect." This was not a text familiar to my mind, because I had never heard it preached from, and had seldom heard it quoted. I was quite familiar with the kindred text, "Fear not, Abraham, I am thy shield and thine exceeding great reward." I was engaged to preach for a ministerial friend in the forenoon, and had prepared a sermon on a different text. Thinking that some were to be in the congregation whose case might make it important for them to have their attention directed to the text I had heard quoted, I prepared and preached a sermon from that text. It never struck me that the text might intended for myself. There was nothing special in my circumstances at the time to suggest such a thought. Circumstances, however, arose soon after that furnished me with no little occasion to lean upon the text in question. On a subsequent occasion I heard the words, "Keep up good heart and hope; trust in God, and *expect success*." I have made the two last words emphatic, because they seemed in the recollection of them to have been pronounced with peculiar emphasis. At the time I could form no conjecture regarding what the words could possibly refer to. I wrote to my "better half," who was at a distance, telling her what had happened to me, and saying that certainly some great and seemingly adverse change was about to happen to us, but that I would cherish no fears. I would "expect success." The need of such encouragement soon showed itself in a very unexpected form. For a year or two the words "expect success" were often reverted to in times of need, and certainly the expectations they sustained were not disappointed.

It will be easily understood now that I was early ready to conclude that Spiritualism might be true. If spirits could so communicate with me when I was asleep, it seemed highly probable that they might be communicated with in a seance, especially if any of the party got into a complete or semi-entranced state. I would further be understood to maintain that, on the supposition that spirit intercourse is possible-much harm might be the result, much delusion take place, if precautions were not adopted to prevent the influence and teachings of evil spirits. Although I have, as intimated, seen nothing of what is popularly called Spiritualism, I have had something to do with a case of what is popularly called "extasis," and, if thought suitable, may give some account of this in a subsequent communication.

"KNOWLEDGE IS POWER."

Every year an oration is delivered before the Hunterian Society of London, in eulogy of John Hunter, the celebrated physician, from whom the society takes its name. The address of Dr. W. Moxon for the present year is remarkably vigorous. The following is an extract:

"The great fallacy of the age is the vulgar fallacy that knowledge is power. But not all knowledge is power. Only the knowledge you have faith and aim to use is power; and the instinct of each mind is, I believe, a far better judge of how much knowledge it has faith and aim to use than we commonly suppose. Knowledge is not power. Any fourth year's student knows much that Hunter did not and could not know. But where is the power of Hunter? Power arises by training in the use of knowledge. Consider the difference between training and teaching. The teacher carries over the things he knows, and fixes them in the learner's memory; the trainer takes what is in the memory, and converts it into an organ for the pupil's own use. The store of memory of things taught is totally distinct and separate from the trained mechanism for use of knowledge. And these two different things—the store and the mechanism—are in separate places in the brain. It is only of late years we can be sure of this. We have it proved obviously in the case of language in what s called aphasia. In aphasia a person paralyzed on the right side of his body has lost the power of using language, and yet understands all you say. Obviously, then, the understanding of speech is in one place, and the power of framing language is in another place, in the brain. The same is true throughout all human acquirements. The power of knowing is the fruit of knowing, and the power of acting is the fruit of acting. There is knowledge stored in one place and the power of using it stored in another place. Teaching is the storing of knowledge; it may be done quickly. Training is the creation of an organ for use of knowledge; it needs much time; it is a slow process. The trainer has to convert the pupil's knowledge into motive, his desire into patience, his will into skill. Every good trainer aims to raise up in the pupil's mind a self-training faculty, which shall itself continue to train more and more knowledge into motive. By such training knowledge becomes power. But knowledge, as given by the mere teacher into the memory, is not power; it is so much weight, which by training may become the instrument of power. Now the self-training spirit is natural to some men — to all great men. On the other hand, the self-training spirit is almost absent in some men. These are the fools, and they trouble every one as to what is to be done with them. But the vast majority of men have some self-training faculty; and the proper aim of education is to support this, which I may call the vital spark of character, by help from the training faculties of others."

SLATE-WRITING.

The Gardiner, Me., Home Journal says: People often wonder how it is that such a "pestilent heresy" as Mr. Talmadge considers Spiritualism, should spread as it does, without preaching, proselyting, and the usual forms of propagandism, and in spite of the opposition of most of the churches, if not all. The following extract from a private letter from Cyrus Wilson of Almeda, Cal., explains it to some extent. He says:—

"At the risk of extending my letter to an unpardonable length, I will give you a little experience in these matters, that Mrs. Wilson and I had; although you have probably witnessed the same. I never did until a short time since. Just before my wife went east, she called on a lady medium,—one she never met before, an independent slate writer. The medium took a pasteboard slate, and placed a small piece of pencil on it, and held it under the side of a table, and requested my wife to put her hand under the medium's hand, that held the slate, which she did. The pencil wrote: 'William.' The medium asked if she recognized the name. She replied that she had several friends in the other life by that name. The medium then said:

"'Please tell us who you are?' and again placed the slate under the table. It wrote:

'Mother don't you know me? Bertha and I are both here.'

"Names of our two children in the other life; and there were various other things of a like nature written.

"So, a few weeks since, I went and bought a new double slate, with hinges, and called on the medium, a stranger to her—never saw her before—and the result was, that with a very small piece of pencil placed inside of the slate, and closed together, and held in like manner, I received messages purporting to come from my little boy, and others in the spirit life.

"Now if these communications did not come from those purporting to communicate, from whence did they come? I, for one, accept it as glorious evidence of another life; and an assurance of a happy meeting with friends gone before."

To most of our Gardiner readers Cyrus Wilson will need no introduction. To those who do not know him, we will say that he is the peer, at least, of any man in this city for probity, intelligence, wealth, social position, and in fact all which we use in estimating the character of a man. He seeks no publicity in this matter, and may not like our bringing him before the public; but he and his noble wife are both thorough believers in Spiritualism; and their testimony will be as convincing to many of our readers, that we run the risk of using it.

It is such things as this—testimony from friend to friend—which they cannot resist, which are daily making new converts to the belief which is so comforting to those who really believe it. There are more Spiritualists (and by this we mean those who openly avow it) in this city, two to one, than three years ago; and this terrible nightmare of old fogyism is continually spreading. The more it is "exposed" the faster it grows—and persecution only helps it along.

DEDICATION OF ONSET BAY GROVE.

Dedicatory exercises were held at Onset Bay Grove, at the head of Buzzard's bay Thursday. Trains from the Cape and from Boston brought many people, and those who came in from the vicinity made the whole number about seven hundred. Exercises were held at the speakers' stand, near the water's edge, beginning at about noon.

Mr. H. S. Williams of this city, president of the association, in an introductory speech gave a brief history of the enterprise, stating that it was not a private enterprise, but is in the interest of liberalism. The organization is in the hands of Spiritualists, but is not limited to them. Mr. Williams then introduced Mrs. Emma Hardinge Britten.

Her speech was one of dedication. She spoke in favor of liberalism; said that the prophetic power was upon her; that she could see the air full of spirits welcoming the audience, and that in future temples of art would adorn the grove. She would give the association the motto "God with us."

She was followed by Mr. Cephas B. Lynn. He affirmed the Spiritualist view of matter as instinct with Divine presence; affirmed the obedience of Spiritualists to the government first of all, there in differing from the Catholics; welcomed speakers of all denominations to state their views at the coming Spiritualist meetings to be held; spoke of the peaceful influences of his sympathizers, and asked for discussion of religious questions in a spirit of fraternity.

Music for the occasion was furnished by the South Easton band; and after the dinner in the tent there was dancing in the pavilion till the afternoon train came.

The first summer camp-meeting will begin July 12 and continue to August 1, public speaking lasting from the 15th to the 29th, engagements being made for Sundays, Tuesdays and Thursdays. Sacred concerts will be given by a brass band on Sundays, and there will be regular picnic days on Tuesdays, Thursdays and Saturdays.

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232 WEST 11th STREET, NEW YORK, June 14, 1877.

To the Editor of The Spiritual Scientist:

MY DEAR SIR.—I was surprised to find in the Scientist of this date the following in your list of brief editorial paragraphs:

"Mansfield, the writing medium, familiarly spoken of by the secular press as the 'tea-pot medium' is traveling through the West."

I am not aware that any secular journal has made such a mistake. It is true that a certain Dr. F.—who was in prison at one time—has been so characterized by the secular papers of this city and perhaps elsewhere; but I think the paragraph in your paper furnishes the first instance in which such terms have been associated with the name of Mansfield. Mr. M. was never, I believe, suspected of using the steam from a tea-pot to open the sealed letters which are answered through his hand.

I have taken the liberty to call your attention to the error, presuming you would wish to be right in respect to the facts, and, above all things, just to one who has well and faithfully served the cause to which your own labors are professedly devoted. Yours fraternally, S. B. BRITTAN.

Our thanks are due to Prof. Brittan for calling our attention to the careless error on our part in admitting to our columns the item referred to. Dr. Mansfield has not been so characterized, and it is to the person named, Dr. F., that the familiar term was applied. Editors are human and liable to blunder; but we sincerely regret that the item should have been published.—[ED. SCIENTIST.]

ABOUT GRAVESTONES.

We have just received a volume containing seventy-four lithographed designs for grave stones, accompanied by a note from the publishers to the effect that the book is regarded "as the best modern work on the subject." It is a small volume, and the price is eight dollars, for which sum one might reasonably expect to obtain something new and valuable. The work is no doubt modern, but we fail to discover anything new or especially attractive in the designs. It seems to us—and the idea is one we have long held—that it is about time that a reform in our churchyard architecture was set afoot. We have got into a rut, so to speak, of designs which have been the same from the period "whereof the memory of man runneth not to the contrary." The visitor to the country churchyard, or our magnificent Greenwoods, finds them at every turn; and he may depart with the fixed impression that, when gravestone makers emancipated themselves from slabs and tables, the sole decoration of which was the occasional hourglass or impossible cherubic head, they proceeded as far as the funeral urn and broken pillar and there stopped, a few bolder spirits only advancing to the further point of crouching lambs and kneeling angels. Now, these ideas are well enough in their way, or rather they were so, say fifty years ago, when we built our houses like Grecian temples and indulged in other architectural atrocities; but at the present time, we may truthfully assert that our graveyards possess a full supply of them, and that something new would be a gratifying change.

TO OUR EXCHANGES.

Will those journals which have the Spiritual Scientist on their exchange list keep it there during the period of its suspension? By so doing they will confer a great favor.

EDITORIAL PARAGRAPHS.

THE DEMAND for planchettes is improving.———THE MEDIUMS of Chicago meet weekly for development and manifestations.———CALIFORNIA Spiritualists are asking for materializing and physical mediums.———ONE truth can no more quench another truth than one sunbeam can quench another sunbeam.—*Lord John Russell.*———SPIRITUALISM is a proved fraud against which the hand of every just man should be lifted—so says the Philadelphia Bulletin.———A MEETING of the directors of the New England Spiritualists Camp-Meeting Association was called at Lake Pleasant, Wednesday June 20.———IT IS said that the first sphere of spiritual existence, like the first sphere of material existence is thronged with human beings in pursuit of self-interest.———CHICAGO Spiritualists are agitating the necessity of a State association, and the month of August is named as the time for holding a convention, the date to be fixed hereafter.———A little church in Sturgis, Mich., and the grounds at Onset Bay, Mass., are the only two pieces of real estate that are owned by associations of Spiritualists in the United States.

THE FRIENDS of Charley Ross have become satisfied of his death, and that he has communicated with them, establishing his identity and demonstrating the truth of future existence. ———THERE will be four camp-meetings of Spiritualists this summer: the Onset Bay at East Wareham, the Highland Lake at Walpole, the Harwich at Harwich, Mass., and the New England at Lake Pleasant.———THE Holmses have located in Vermont. That State seems to be fated; it has just witnessed the exodus of the Eddys who possibly have some mediumistic power, and now it is afflicted with the Katy King business.———SPIRITUALISTS admit that both the lower and higher intelligences have access to mankind. The lower obsessing spirits invariably make great pretensions, and this trait is noticeable in many of the harmless lunatics that are at large in the world or confined in asylums.———John Wesley, in a sermon entitled "Ministering Angels," distinctly avows his belief that the spirits are often near their dear friends and relatives and interested in their welfare and doing all they can to influence them for good; yet some of his professed followers ignore and ridicule the belief.

IN ALL Buddhist temples a tall and broad-leaved lily stands directly on the front of the altar. Its idea is as beautiful as its workmanship. It typifies that just as the pure white flower may grow out of the mire and filth, and blossom into loveliness, so may the heart of man raise itself above the corruption of the world into a state of spotless purity.

ABOUT THREE years after the revival of 1779, Mother Ann said in one of her states of exaltation and inspiration: "The next opening of the Gospel will be in the South-West," stretching her arm forward in that direction, she continued, "it will be a great distance, and will be a great work of God." Then turning to one of her people standing near, she continued: "You may live to see it; I shall not."

THE NEW Hampshire State Association of Spiritualists at its last meeting adopted a platform of principles, in which they say: "We believe in organization as an essential law of nature. Religions are not exempt from the influence of this law. Only through organized and systematic effort can Spiritualism be established in this State and regular meetings be sustained. We plant this association squarely upon the well established doctrines of the State and property, of marriages and the family, which lie at the foundation of modern civilization, content to bide the evolution of events, for the bringing about of such reforms and such changes in the laws of property and marriage as are compatible with the good order of society and the best good of the individual."

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LAKE PLEASANT

CAMP-MEETING.

The New England Spiritualists' Camp-Meeting Association will hold their fourth annual camp-meeting at Lake Pleasant, Montague, Mass., from

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Public services commence August 12 and continue to August 27.

A number of the most prominent lecturers have been engaged and an announcement of names and the date assigned to each will be made soon.

A 10x12 tent can be leased for the camp-meeting season for $7; with fly $8. Larger or smaller sizes at proportionate rates.

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A further announcement will be made in a few weeks. Parties desiring other information in the meantime can address either

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